THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

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BOOK OF MORMON CONTROVERSY.

MR. A. D. Bolitho of Wales, it would seem, thought it necessary to make some reply to the article on "Mormonism" written from this Office and published in several Welsh papers, and also in STAR No. 5 of this volume. He therefore wrote a communication to the *Cambria Daily Leader* from which we give the following extract, and the reply thereto by Elder Roberts, which was published in the *Cambria Daily Leader* of the 13th inst.—ED.

BOLITHO'S COMMUNICATION.

Editor Daily Leader.

Sir,—Your Mormon correspondent (Elder B. H. Roberts of Liverpool), having failed to disprove that the "Mormons, in Salt Lake City, are a drunken, licentious and murderous community," I hope he will arrive at a right conclusion of the whole matter. Mr. Roberts, a great procrastinator, has had the presumption to inform an enlightened public that the "Mormon Book," or Bible, does not conflict with the doctrines or historical facts of the New Testament. He says that it confirms them, but this is not true. I will endeavor to prove it, and if it can be proved that the "Book of Mormon" contains internal proof of its fallacy, conflicting both with itself, and with the Bible, the claim of Joseph Smith to be its inspired translator is thereby invalidated, as true inspiration cannot clash with itself. In other words, the claims of Mormonism to divine origin stand or fall with a correct answer to the simple question, was Joseph Smith a true prophet? If he was not a true prophet, the "Book of Mormon" is not true; and if I prove the "Book of Mormon" untrue, I thereby prove Joseph Smith a false prophet. This mode of argument cannot be evaded by the assumption that the Christian Bible contains discrepancies, as these may be attributed to errors in translating or transcribing; but not so in the production of Joseph Smith, as they are given at once in the English language without any chance for errors in translating. Let me now see in what way the "Book of Mormon" conflicts with the Bible. The "Book of Mormon" locates the death of Christ on the wrong day of the

month to agree with the Bible. In the "Book of Helaman," chapter 5, section 4, Samuel, the Lamanite prophet, foretells a sign to be witnessed, indicating the time of the death of Christ, this sign to consist of three days' darkness. And, in the "Book of Nephi," chap. 21, sec. 2, we read, "And it came to pass, in the thirty-fourth year, in the first month, in the fourth day of the month. . . Then behold, there was darkness upon the face of the land. . . And it came to pass that it did last for the space of three days." The prophecy of Samuel affirmed that the darkness should begin "in that day that he shall suffer." "Nephi" affirms that it began "in the thirty-fourth year, in the fourth day of the month," so this locates the death of Christ on the "fourth day" of some month. He did not die on the fourth day of the Jewish month. He died at the Passover, which falls on the fourteenth day of the first month. Here the Bible and the "Book of Mormon" are ten days at variance. The "Book of Mormon," also, locates the birth of Christ too late in the world's history to harmonize with the Bible, claiming that Lehi left Jerusalem in the first year of Zedekiah's reign (first book of Nephi, chap. 1), and that Christ's birth was "six hundred years from the time my father left Jerusalem" (second book of Nephi, chap. 11). But the Bible locates the first advent of Christ chronologically forty-seven years earlier; for with the first year of Zedekiah began the seventy years' captivity, which ended with the first of Cyrus, of whom God said, "He is my shepherd and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built!" Isaiah 44, 28). And Gabriel said to Daniel: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks, and three score and two weeks" (Dan. 9, 25), that is sixty-nine weeks of years, or four hundred and eighty-three years. Thus, counting seventy years from the going forth of the commandment back to the first of Zedekiah, and adding the four hundred and eighty-three years to Messiah, we have just five hundred and fifty-three years from the first of Zedekiah to Messiah, instead of six hundred years, as stated in the "Book of Mormon." So the "Messiah of the Book of Mormon came too late to be the Messiah of the Bible," as well as being "crucified on a different day from the Messiah of the Bible." To claim that the Bible is right, is to condemn the "Book of Mormon" and its reputed inspired translator, Joseph Smith; to claim that the "Book of Mormon" is right, is to condemn the Bible. Which shall fall?

ELDER ROBERTS' REPLY.

Editor Cambria Daily Leader.

Sir,—I see that Mr. A. D. Bolitho has thought proper in your issue of the 30th ult. to pass some criticisms upon the article on "Mormonism" I sent you some time ago. Mr. B. opens his communication by saying that Elder Roberts "having failed to disprove that the Mormons in Salt Lake City are a drunken, licentious, and murderous community, I hope he will arrive at a right conclusion of the whole matter." I suppose Mr. B. in this sentence alludes to a former controversy I had with him respecting the character of the Mormon people, in which, it would appear, he claims for himself the victory. In justice to myself, and for the information of Mr. B., I think it proper here to state that I wrote a reply to his last letter on that subject, which was duly received at the *Herald* office and placed in the hands of the proprietor, but the manuscript was lost before it had been set up in type, and unfortunately I had preserved no copy of it. Hence Mr. B. must attribute the fact of there being no answer to his last letter on "Mormon" character to the misfortune named above. At least let him not lay the flattering unction to his soul that his wild assertions drawn from unreliable sources were irrefutable.

In his article in your issue of the 30th ult., Mr. B. undertakes to meet "Mormonism" on what, to him, must be new ground. He proposes to demolish it by showing that Joseph Smith was not a true prophet, and to

demonstrate that he undertakes to prove that the Book of Mormon conflicts both with itself and with the Bible. Mr. B. tells us that "If he (Joseph Smith) was not a true prophet, the Book of Mormon is not true; and if I prove the Book of Mormon untrue, I thereby prove Joseph Smith a false prophet." We grant those premises, but cannot agree with all he says in the next sentence, viz., "This mode of argument cannot be evaded by the assumption that the Christian Bible contains discrepancies, as these may be attributed to errors in translating or transcribing; but not so in the production of Joseph Smith, as they are given at once in the English language without any chance for errors in translating." Mr. B. has mixed matters up here not a little. If he was contending that the agreement between the original records and what we claim is Joseph Smith's inspired translation of them must be perfect, then we could see some reason for his reference to an effort to evade his argument by pointing to the discrepancies in the Bible. But that, of course, is not the question at issue. What does Mr. B. propose to do? Why, to prove the Book of Mormon untrue by proving that it conflicts with the Bible. Yet he admits there are discrepancies in the Bible. It matters not how they came there. It does not destroy their existence to say they are the results of errors in translating. And now suppose statements in the Book of Mormon conflict with those things in the Bible concerning which there are discrepancies, could he condemn the Book of Mormon for that? He certainly will not insist that the Book of Mormon ought to agree with all the discrepancies of the Bible. Mr. B.'s position is analogous to a man who proposes to square an object with what he admits is an instrument with imperfect angles.

I now come to his first alleged disagreement between the Book of Mormon and the Bible. According to the Book of Mormon, some six or seven years B.C., a prophet named Samuel told the people of the Western Continent that a sign in the heavens should be given indicating the birth of the Messiah, and also one at the time of His death, the latter to consist of three days' darkness over that land. The first event—the sign of His birth—occurred, according to the Book of Mormon Chronology, 600 years after one Lehi left Jerusalem, placing that event in the first year of the reign of Zedekiah, king of Judah. A few years after the sign of Messiah's birth, the people of the Western Continent began to count their years from that event; and, according to the Book of Mormon, the sign of Messiah's death foretold by Samuel the prophet, occurred in the thirty-fourth year, in the first month, and *on the fourth day of the month*, from the time that the sign of His birth was given. "This locates the death of Christ," says Mr. B., "on the 'fourth day' of some month. He did not die on the fourth day of the Jewish month. He died at the Passover, which falls on the fourteenth day of the first month," and then triumphantly exclaims—"Here the Book of Mormon and Bible are ten days at variance." But not so fast. The Book of Mormon does not state that Jesus died on the fourth day of the *Jewish* month, but on the fourth day of the first Nephite month. To make his "variance" good, Mr. B. would have to prove that the Jewish and Nephite months were identical, which he cannot do; and even if he could he would find other considerations to destroy his first "variance." Suppose last year a Hebrew had been asked what time of the year was the anniversary of the supposed crucifixion. He would reply, "At the same day as our Passover, 14th of the sacred month, or Nisan." Ask an Englishman, and he would reply—"On the eighth day of the fourth month, or April." Is there any variance here as to the *fact* concerning when the Messiah was crucified? No; the seeming variance disappears when it is known that the 14th of the Hebrew month, Nisan, corresponded with the 8th of the English month, April. So with this "variance" Mr. B. imagined he had discovered between the Book of Mormon and Bible. The fourth day of the first Nephite month would correspond with the 14th of the Jewish month, Nisan.

Mr. B. also claims that the Book of Mormon locates the birth of Messiah too late in the world's history by 47 years, to agree with the Bible. To make this appear, however, he adopts a method of arranging chronology that would make Ussher or Niehbur stand aghast. The Book of Mormon places the birth of Christ 600 years after Lehi left Jerusalem, and he left Jerusalem in the first year of the reign of Zedekiah, hence Zedekiah first year's reign was 600 years B. C. To bring about his supposed discrepancy between the Bible and the Book of Mormon, as a basis for his calculations, Mr. B. takes the words of Gabriel to Daniel: "Know therefore and understand that from the going forth of the commandment to restore and rebuild Jerusalem unto Messiah the Prince, shall be seven weeks and three score and two weeks." "That is," says Mr. B., "69 weeks of years or 483 years." Mr. B. assumes that the weeks mentioned by Gabriel are to be reduced to years by considering each week to contain seven days, and each day represent a year, giving him 483 years. "Thus," he continues, "counting 70 years from the going forth of the Commandment back to the first of Zedekiah, and adding 483 years, we have just 553 years from the first of Zedekiah to Messiah instead of 600 as given by the Book of Mormon." Hence Mr. B's conclusion that there is a difference between the Book o Mormon and the Bible of 47 years regarding the birth of Messiah. Mr. B. smilingly asks which is wrong, the Bible or the Book of Mormon. We would modestly suggest that it is just possible that Mr. B's arrangement of chronology is wrong, and at variance, not only with the Book of Mormon, but also with the accepted chronology of the Bible. To prove this, I really have only to call attention to the fact that our popular English Bible chronology follows the Hebrew arranged by Ussher, and has been placed in the margin of our Bibles by Bishop Lloyd. Your readers having Bibles with marginal references, by turning to ii. Kings, xxiv, will see that these learned chronologists fix the first year in Zedekiah's reign at 599 B.C., instead of Mr. B's 553 B.C., and 599 B.C. is so near that of Lehi's 600 B.C., that taking into consideration the possibility of slight errors in the Hebrew chronology, it is scarcely worth while questioning the difference.

Here I might rest my case; but there is more evidence of the date fixed by the Book of Mormon, Ussher, and other reliable chronologists, for the first year of Zedekiah's reign being right. According to Jeremiah xxv, the first year of Nebuchadnezzar's reign corresponds to the 4th of Jehoiakim, King of Judah, and as Jehoiakim reigned 11 years (ii Kings, xxiii, 36), Nebuchadnezzar's first year would be seven years before first of Zedekiah. From ii. Kings, xxiv, 12, we learn that Nebuchadnezzar dethroned Jehoiachin and placed Zedekiah on the throne of Judah in the eight year of his (Nebuchadnezzar's) reign. About the commencement of the Christian era Ptolemy, the mathematician, arranged a catalogue in chronological order of the kings of Babylon, commencing with Nabonassar, who reigned, according to this authority, 747 B.C., and ending with Nabonnad, 536 B.C. This chronologist places the first year of Nebuchadnezzar at 144 of the reign of the kings of Babylon, corresponding to our 604 B.C. So that if Nebuchadnezzar placed Zedekiah on the throne in the eighth year of his reign, then the first of Zedekiah, on this authority, would be in the year 597 B.C., instead of Mr. B's 553 B.C. It will be observed that Ptolemy's celebrated astronomical canon differs from the Hebrew chronology only two years; and notwithstanding the sychronism is not quite perfect, it has long been considered by leading chronologists—Mr. Bolitho excepted—as the connecting link between sacred and profane annals (*vide* Kitto). And now comes the Book of Mormon, and shows that neither the Hebrew nor the Ptolamic chronology is far from the right.

Mr. B. after accomplishing, at least, what we may term an original chronological feat, with what he intended to be withering scorn, asks which shall fall, the Bible or the Book of Mormon? We should say neither. It stands like this: Mr. Bolitho placed his own

little chronological car on a track of his own construction and put it in motion. Suddenly it ran against a cliff of solid rock; at the first crash he imagined it had shattered the cliff. But if Mr. B. will rouse himself from his dazed state of mind and look up, he will discover the cliff his car ran against is still there unmoved, and that it is his own little, frail chronological car that went to peices in the shock; and he is standing in the midst of the wreck.

Mr. Editor, these two points are all that bear even the semblance of argument against the Book of Mormon in Mr. B's communication. The rest of his objections smack too much of the bib and rattle to call for serious consideration.

Liverpool, February 3, 1888.

HABITS OF ORDER.

Everyone admits the importance of orderly habits, but few realize how widely they influence the welfare of society. It is customary to rank them among what are called the minor moralities of life, and to treat the negligence which disregards them with great indulgence. Many good and great people, it is said, are very disorderly in their habits, and this is supposed to afford, if not a justification, at least an excellent excuse for the fault. It is, indeed, pitiable to see how frequently the only points in which the example of such men is followed is their imperfections, as in the case of the man who anxiously strove to imitate Mr. Emerson as a public speaker, but succeeded in attaining only one point of resemblance, viz., to misplace his notes and pause in his speeches to rearrange them. The habit of order is much more far-reaching than is generally supposed. It governs all arrangements, those of time as well as of place; it influences thought as well as action; character as well as conduct. It is the constant preventer of waste in every direction. No disorderly person can ever be truly economical. He may work hard and spend little, but economy demands the best results that can be obtained from any given source, and these can only be through orderly and systematic arrangements. The man who has acquired orderly habits will so manage his time that it shall be fruitful. He will neither idly procrastinate nor hurriedly scramble through his work; he will neither put off to-day's duty till to-morrow, nor force to-morrow's into to-day. He will provide for leisure as well as for action, for recreation as well as for labor. He will respect the time of others as well as his own, neither breaking engagements nor forcing people to spend time with him against their will. So in the matter of neatness, which is only one form of order, he will recognize its intrinsic fitness. That which is kept in its own place and preserved for its own uses, lasts longer and is of far more value while it lasts, than that which has no settled abiding place. In every manufactory or other large working institution the economy of this kind of order is fully recognized, and it is equally valuable in its proportion wherever any labor is carried on. In the home it has even a deeper significance. Here also it is the foundation of economy, but it is likewise the foundation of beauty and delight. No home that is disorderly can ever be attractive. It may be costly and luxurious, but it can never charm the eye or gladden the heart. A presiding sense of order which provides for the needs of eye and ear, which secures harmony of arrangement and consistency of detail, which ministers to that restfulness of spirit which toil and care so greatly need, is a necessary element in the good home keeper. On that she may build whatever decoration and ornament she can command, sure that each will fit into its appropriate place and fill its appropriate function, while without it they would but add to the general confusion. Also in money matters the orderly habit is invaluable. It not only avoids loss of time and trial of temper, it prevents that

ignorance and confusion which so often lead to extravagant and unwarrantable expenditure, and sometimes even to deceit and fraud. Doubtless many of the embezzlements and broken trusts that bring ruin and grief to thousands, could they be traced back, would be found to have had their origin in a careless and disorderly use of money, long before any idea of dishonest dealing was entertained. The duty of keeping careful accounts, of always facing and knowing one's financial condition, and of regulating expenses accordingly, cannot be too early or too forcibly impressed upon our youth, for order in this matter means peace of mind, freedom from care, and name beyond reproach. The habit of order, thus regulating the outward life, will react upon the thoughts, the character, and the happiness of its fortunate possessor. He will not be satisfied to have his ideas lying in a confused heap, but will become master of them, and will know where to find and how to use them. He will be better able to control his desires, to govern his impulses, to avoid extremes, to fulfill his obligations, for the fitness and order of all these things will be apparent to him. And this self-mastery always brings a sense of freedom and happiness, and multiplies the power of spreading happiness abroad. We cannot then afford to count a habit of order as a trifling or insignificant element in the character and life. If "order is Heaven's first law," it certainly should occupy a high rank among the virtues of humanity. Let us then endeavor to be—

Not chaos-like, together crushed and bruised,
But as the world, harmoniously confused,
Where order in variety we see,
And where, though all things differ, all agree.

—*Philadelphia Ledger.*

UTAH NEWS.

(Summarized from Territorial Papers.)

Henry J. Doremus has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for apostacy.

The Salt Lake Bar Association is taking steps to unite with the movement on the part of the Legislature for a fourth judicial district in Utah.

One of the Moffit boys of Manti went to Chester on Jan. 13th, starting at five o'clock in the morning. He was well clothed, and had his head and ears covered, nothing was exposed to the frost but his nose and chin. Both these members were badly frozen, however.

A lady, who was with the pioneers to Manti, Sanpete County, said that there had not been so severe a winter in Manti since '49. In that year the settlers had to dig holes in the south side of Temple Hill and burrow up that way so as to keep from freezing as they had not yet got good houses built.

Mrs. Caroline Harris, widow of the late Martin Harris, the well known witness of the Book of Mormon, died at the residence of her son Martin, in Louisville, Bingham County, Idaho, on the 17th of January, 1888. She was the daughter of Patriarch John Young, deceased, and Theodocia Kimball. She was born in the town of Hector, Tompkins County, State of New York, May 17, 1816. She died in the full belief of the everlasting Gospel and in hopes of a glorious resurrection.

At Salt Lake City, Jan. 24, 1881, in the Territorial Supreme Court, P. L. Williams, attorney for Receiver Dyer, filed an application, setting forth that

certain property was held by Bishop John R. Winder; that the Receiver claimed it to be the property of the Church of Jesus Christ of Latter-day Saints; that Bishop Winder stated it belonged to private individuals, and refused to surrender it to the Receiver. Upon this showing, the Receiver asked that the court issue an order directing Bishop Winder to turn that property over to him. It consists of the office fixtures, books, furniture, safes, etc., belonging to the Presiding Bishop and in use in his office in Salt Lake City. Mr. Williams wanted to serve notice on the attorneys for the defence to show cause why the order applied for should not be made, as they were in court.—Messrs. Sheeks & Rawlins declined to accept such notice, as it was improper so far as they were concerned.—Mr. Williams demanded to know whether or not Messrs Sheeks & Rawlins appeared for the defendants in the case.—Mr. Rawlins declined to state; they were counsel in the main case, but could not say as to any collateral issue.—Mr. Sheeks said they did not appear in the manner in which the suit by the Receiver was brought. It was apparent that the counsel for the Receiver wanted to obtain some undue advantage.—Mr. Williams wanted the record to show that counsel for the defence in the main case were in court.—Mr. Sheeks said such an entry was absurd and unnecessary.—Mr. Williams insisted that verbal notice to the counsel for the defendants in the case of the United States vs. The Church of Jesus Christ of Latter-day Saints was sufficient, when the attorneys were present in court at the time it was given.—After some consulation the court decided, by Chief Justice Zane, that the motion made by Mr. Williams should be granted.

On Saturday, January 21st, at Randolph, Utah, Robt. McKinnon and John F. Spencer went to the mountain on the east side of Bear River for wood, each taking his gun with him. They had been at the cedars but a short time, when Robert McKinnon saw a large mountain lion going direct for young Spencer. Thinking to save his friend, he got his gun, (a 45-70 Browning) and fired at the lion, which was distant about 300 yards, hitting him near the root of the tail, but not low enough down to break the animal down. The sting of the wound enraged the brute, and seeing John F. Spencer about 100 yards above, with a howl of rage, it went bounding up the mountain at him. John F., realizing his perilous position, ran to a ledge of rocks near by. He was hardly in a good position when the lion was at the ledge and within thirty feet; it leaped on the first table rock, and was preparing for another spring, when it received a ball in the breast from the rifle of young Spencer. This knocked the brute off the rock; but nothing daunted, it again leaped up to the same position, lashing its sides with its long tail, and howling with rage and pain. Again young Spencer fired, the second bullet also taking effect in the breast, and down went the brute a second time. This was repeated three times more, the fifth shot inflicting a fatal wound. The five bullets had all entered the lion's breast, and plowed their way through the body. It was a monster. Its head was very large, and its tusks two inches long. It measured, from the nose to the end of the tail, seven feet four inches; height nearly four feet; around the forearm fourteen inches; across the foot six inches; length of tail, two feet eight inches; weight 175 pounds; it was poor in flesh. Good for the Utah boys, as a rule, the mountain boys are not easily daunted in a moment of peril.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 20, 1888.

DAVID WHITMER.

From our Utah exchanges we learn that David Whitmer died at his residence in Richmond, Missouri, on the 25th of January. Our readers understand that David Whitmer was one of the three witnesses to the existence of the plates from which the Book of Mormon was translated, they being exhibited to him, Oliver Cowdery and Martin Harris by an angel from heaven who had them in his charge, while the voice of God proclaimed to them that the plates had been translated by the power of God, and commanded them to bear record of what they had seen and heard. This they did, and their testimony was given to the world, printed on the fly-leaf of the first edition of the Book of Mormon, and has also accompanied every edition that has since been published. These three witnesses are now dead, and their testimony is left with the world. Whatever faults they possessed as men, whatever laws of God they violated in their lives, they have been unwavering in their faithfulness to the testimony they received and were commanded to bear to the world. And though the Church found it necessary to disfellowship them for misconduct, they still remained faithful to their testimony; and no amount of persuasion or force of circumstances could be brought to bear upon them sufficiently to make them deny the testimony they had received and published to the world.

Oliver Cowdery and Martin Harris returned to the Church and died in full fellowship with the Saints; David Whitmer, however, never returned; but to the last he was faithful to the trust which God had committed to his keeping. Within three weeks of his death, in the presence of his grandson and Angus M. Cannon, President of the Salt Lake Stake of Zion, with hand uplifted to heaven he solemnly reaffirmed the testimony he has so often repeated to men in this generation. It was our privilege to call upon him at his home a few years ago and listen to his testimony. He stated that the Book of Mormon was true, that his statement in connection with that of Oliver Cowdery and Martin Harris was strictly correct, he had nothing to add to it, nor to diminish from it; and to that testimony he adhered until death called him from this earth.

David Whitmer was born Jan. 7, 1805, in Harrisburg, Pennsylvania, so that he was eighty-three years old at the time of his death. His father is des

cribed as a God-fearing, hard-working man, "that after the most straitest sect of religion" he lived a Presbyterian, and was also a soldier of the American Revolution. While David was an infant his father and family removed to the western part of New York, about twenty-five miles from Palmyra, where they lived until 1831.

The first David Whitmer heard of Joseph Smith and the Book of Mormon was in the year 1828, through Oliver Cowdery, a young school teacher in Palmyra, near where the family of the Prophet Joseph lived, and with whom Cowdery was acquainted. Through the excitement in that neighborhood, and what he heard respecting the finding of the plates, David and Oliver became interested in the subject, and finally Cowdery decided to go to Harmony, Pennsylvania, to which place Joseph Smith had removed because of the persecution of his neighbors; and he promised the Whitmers that if there was any truth about Joseph having the plates he would write them.

Meeting with the prophet in Harmony, and becoming convinced that he had the plates, he remained to act as scribe in the work of translation, and shortly afterwards wrote to David Whitmer, and called upon him to come to Harmony and take the prophet and himself to his father's house, that they might there complete the work of translation. This David did, and Joseph, his wife and Oliver Cowdery lived with the Whitmers until the work of translation was completed.

In the course of the work of translating they came to these words respecting the coming forth of the book:

At that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it by the gift and power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein (II Nephi xxvii, 12).

Learning from this that there were to be three special witnesses to behold the plates by the power of God and bear testimony of their truth to the world—Cowdery, Whitmer and Harris desired the Prophet Joseph to inquire of the Lord if they might not become those witnesses. Joseph inquired and received through the Urim and Thummim a revelation from which we quote the following:

Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them, for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth it is true (Doc. & Cov., sec. xvii, 1—6).

The circumstances connected with these witnesses obtaining a view of the plates, etc., we learn from the words of the Prophet Joseph:

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hand he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments." When, immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst, at the same moment, Martin Harris cried out, apparently in ecstacy of joy, "'Tis enough; mine eyes have beheld," and jumping up he shouted "Hosannah," blessing God, and otherwise rejoiced exceedingly.

This event took place in June 1829, and in the same month David Whitmer was baptized, and was one of the six members with which the Church was organized in April 1830, and he accompanied the Prophet Joseph on some of his missions in those early days. In 1830 he also moved to Missouri, and settled on the Big Blue River not far from Independence, where, during the three years following, he suffered in common with the Saints from the cruel persecutions heaped upon them by their enemies, and was with the rest of the Saints driven from the county under circumstances of heartlessness unparalleled in history. Like most of the Saints he settled, temporarily, in Clay County, and in July 1834 was appointed President of the High Council organized there, and when two years later the Saints removed to Caldwell County, Missouri, he was appointed President of the Saints, which position he held until the winter of 1838, when he was rejected by the Church in Far West, and in April of the same year was finally excommunicated by the High Council. The following was the charge preferred and sustained against him:

1st. For not observing the Word of Wisdom. 2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters. 3rd. In writing letters to the dissenters in Kirtland, unfavorable to the cause, and to the character of Joseph Smith, jun. 4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us. 5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency.

Soon after this event he removed to Richmond, where he has continued to reside until the time of his death.

In March 1881, one John Murphy represented that David Whitmer had denied to him the truthfulness of his testimony to the Book of Mormon, and this statement brought from the Witness the following, which was published in the Richmond (Mo.) *Conservator* of the 25th of March 1881:

Unto all nations, kindreds, tongues and people, unto whom these presents shall come:

It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon. To the end, therefore, that he may understand me now, if he did not then, and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God, once for all to make this public statement: That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published. "He that hath an ear to hear, let him hear;" it was no delusion; what is written is written, and he that readeth let him understand.

Accompanying this statement was the names of some twenty of Richmond's leading citizens, testifying that from a long and intimate acquaintance with him they knew David Whitmer to be "a man of the highest integrity and of undoubted truth and veracity;" and the *Conservator* made the following comments editorially:

There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a *fac simile* of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning." Having resided here for near a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, come from what source it may; and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statements, and will leave futurity to solve the problem that he was but a passing witness of its fulfillment.

The Witness has now ended his earthly career, and has gone to meet his record behind the vail. It can be said of him that for more than half a century he has stood a faithful witness for God in the midst of an unbelieving and proud generation, and has never faltered so far as his testimony to the truthfulness of the Book of Mormon is concerned. B.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—A Sister, £1; Margaret Chapman, 1s.; H. Cummings, 2s.; Nottingham Relief Society, 5s.; Charles Stubbs, 2s.; Elizabeth Birkin, 1s.; Fanny Bailey, 1s.; Catherine Hutchinson, 6d.; John Wells, 1s.; George Clifton, 1s.; Mary A. Wells, 3d.; Elizabeth and Harriet Radford, 5d.; Charles Parkin, 4s. 6d.; Jonathan Woolston, 1s.; Maria A. Charlesworth, 4s.; Benjamin Charlesworth, 4s.; John Favell, 2s. 6d.; Henry Rawlins, 1s.; Joseph May, Sen., 1s.; Mary A. Messiter, 1s. 6d.; Eliza Oldham, 1s.; Florence Bailey, 1s.; Elizabeth Boot, 1s.; Ellen R. Hill, 6d.; Thomas Mosley, 10s.; Edward Jessop, 1s.; John J. Wofinden, 1s.; Sarah A. Mosley, 1s.; Ann G. Mosley, 1s.; Elizabeth Mosley, 1s.; Ellen Lambert, 1s.; William Charlton, 5s.; Susan Easton, 1.; James Gain, 2s.; George Easton, Sen., 1s.; Donald Noble, 2s. 6d.; D. M. McFadyen, 2s. 6d.; Sister Taylor, 1s.; James Terry, 2s.; Glasgow Branch Sunday School, 5s. 6d.

WELSH CONFERENCE.—The Conference of the Welsh Mission will be held in the Temperance Hall, Merthyr Tydfil, on Sunday, March 11, 1888. Meetings will be held at 10·30 a.m., and 2 and 6 p.m. President George Teasdale is expected to be present.

LEEDS CONFERENCE.—The Leeds Conference will be held in the Temperance Hall, Chapel Street, off Leeds Road, Bradford, on Sunday, April 1, 1888. Meetings to commence at 10·30 a.m., and 2 and 6 p.m. President Teasdale is expected to be present.

FACTS AND EVENTS.

The cavalry of Europe stands thus in horse power: Russia—Regulars, 43,717 horses; Cossacks, 177,000; total 220,717. Germany—Field Army, 55,608 horses; Depot Squadrons, 19,717; Garrison Army, 25,380; total 100,705. Austria-Hungary—Active Army, 61,295 horses; Honveds, 9,550; total 70,835. France, 63,193 horses. Italy, 34,001 men (horses uncertain).

HOT WATER FROM UNDERGROUND.—At Buda-Pesth, a well which has been bored to a depth not previously reached, now yields daily 176,000 gallons of water at 158 deg. Fahrenheit. The attempt will be made to bore until the temperature of the water reached is 176 deg. Fahr. Whether it will be possible in this manner to heat dwellings, churches, conservatories, and indeed gardens, is still an open question.

A pace is three feet. A span is ten and seven-eighth inches. One fathom is six feet. A palm is three inches. There are 1,750 languages. Two persons die every second. A storm moves thirty-six miles per hour. One mile is 1,760 yards in length. One square mile contains 640 acres. The average life is thirty-one years. One barrel of flour weighs 196 pounds. Sound moves 1,118 feet per second. One barrel of pork weighs 200 pounds. Slow rivers flow four miles per hour. One acre contains 4,840 square yards. A hurricane moves eighty miles per hour. Light moves 186,000 miles per second. One firkin of butter weighs fifty-six pounds. A hand (horse measure) is four inches. Rapid rivers flow seven miles per hour. Moderate winds blow seven miles per hour.

THE LOSS BY STRIKES.—The care with which labor statistics are collected in the United States enables an approximate estimate to be made of the losses sustained by strikers. About 350,000, or one-tenth of the industrial employes of the country, struck in 1887, and on an average twenty-seven days each, losing about one month's time, or in the aggregate ten million day's time. The estimated wages sacrificed by all strikers aggregated £2,700,000. The successful strikes involved a loss of £500,000 in wages, the

unsuccessful £1,360,000, and the remainder of the aggregate represented the loss by strikes unsettled on December 31, 1887.

TRAMWAY STATISTICS.—There are 886 miles of tramways in the United Kingdom, of which 233 belong to local authorities and 653 to companies. The capital actually expended on these undertakings has been as follows:—England, £10,122,000; Scotland, £1,179,000; Ireland, £1,089,000; total, £13,122,000. The net receipts in the year ending June 30, 1887, were as follows:—England, £521,000; Scotland, £90,000; Ireland, £48,000; total, £659,000. The working expenses were:—England, £1,729,000; Scotland, £260.517; Ireland, £142,000; total, £2,142,000, The passengers carried in one year were thus distributed:—England, 330,359,000; Scotland, 62,282,000: Ireland, 28,875,000; total, 416,516,000. The total number of horses employed were 25,501, of locomotives 484, and cars 3,494. The total capital authorised in connection with the whole of the undertakings was £17,902,000, of which £12,907,000 has been paid up.

THE FOREIGN TRADE IN BEER.—France is becoming more and more a beer-producing country. A great advance has been made in this direction in the course of the last five years especially. There has been a steady increase in the consumption of beer throughout the last decade, but since 1884, when the imports reached their highest value, there has been a rapid decline in the quantities of beer purchased abroad. The diminution has taken place chiefly in the trade with Germany, and may be due in part to political antipathies; but other countries, except England, have also suffered. At the same time the exports of French beer have constantly increased. The value of the beer imports in the first eleven months of the year, which amounted to £711,720 in 1884, dropped to £670,760 in 1885, to £592,440 in 1886, and to £447,880 in 1887. The exports increased in value from £52,680 in 1885, to £57,200 in 1886, and to £59,820 in 1887. The imports of foreign beer into France in the first eleven months of 1887, amounted to 4,786,628 gallons. Of this quantity 3,819,552 gallons entered from Germany, 396,000 gallons from England, 42,240 gallons from Austria, and 528,836 gallons from other countries.

PROGRESS OF MAHOMMEDANISM IN CHINA.—Some of Canon Isaac Taylor's contentions are strongly supported by the *Chinese Times*, which declares that "Observers notice how much the average Chinaman is improved where he adopts the faith of Mahommed. The man becomes more cleanly, manly, honest and hospitable, and, as a rule, his fortunes improve too. And, silently but surely, Islam is making great way in some parts of China; so that in a few years the followers of the Prophet will, in many regions, outnumber the Buddhists and Confucianists." It should be borne in mind, however, that the Buddhism which is thus being supplanted is Buddhism of a degenerate type, and that even the Confucianism is of a very impure and materialistic kind. The struggle in the regions referred to is, for all practical purposes, a struggle between Islam and mere idolatry. In countries such as Ceylon, where a better form of Buddhism prevails, it is not found that Mahommedism makes much headway. —*St. James's Gazette.*

OUR BODIES, AND HOW TO TAKE CARE OF THEM.

CHAP. VI.

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CEREALS.

ALTHOUGH it has been shown that wheat contains all the requisite elements, in exact proportions, to properly nourish the human body, it must not be supposed that we, therefore, advocate the use of wheat alone, or its product in the shape of wheaten meal bread, as an exclusive article of diet. The Creator has bountifully provided a vast variety of wholesome food stuffs in the products of nature, and it would manifest a lack of due appreciation, and gratitude for His gifts, if we were to ignore all others for this one, simply because of its sufficiency. The various senses with which we are beneficently endowed, severally minister to our happiness, when rightly used, and the sense of

taste, with which appetite is allied, is one of the principal. This sense can be abundantly gratified by means of simple food, and it is a great mistake to destroy the naturally fine flavors of grains and vegetables, by means of numerous condiments or an undue admixture of gravies, fats, etc.

The cereals, or grains and the various farinaceous preparations derived from them, in the form of meal or flour that can be used as food, are the most nourishing of all eatables; wheat, of course, is the king among them. Oatmeal, maize (Indian corn), rice, barley, rye, beans, peas, and lentils, in their various forms, are each very much superior to flesh meat of any kind; one pound of either of them contains from three to five times as much substantial nutriment as the same weight of best beef, mutton, or pork. (Pig meat and lard should not, however, be included in the list of food, "they are unclean to you.") It ought to be remembered that in each pound of meat there is about eleven ounces of water, while the grains named, or the same when ground, are almost perfectly dry. Thus, in one pound of beans, for instance, we have the solid equivalent of, at least, three pounds of beef. About five pounds of beans or peas can be bought for the price of one pound of beef or mutton; from an economical standpoint, therefore, it may readily be seen that there is a very great advantage in favor of the cereals.

Not only are the grains, and farinaceous substances, more economical than meat, but they are also much more wholesome, as stated in chap. 4. Individuals whose diet has the smallest proportion of flesh in it are the least liable to disease, and they recover most easily from sickness of any kind; furthermore, there is positively more enduring strength of body derived from the cereals. The laboring classes of the world, the majority of whom live solely on the coarsest food, and many millions of them never, or but seldom, eat meat, because they can not obtain it, are, as a rule, more robust and long lived than the wealthier people who indulge in dainty food and a large proportion of meat. There should be no hesitancy, then, in giving preference to the class of food I am now advocating.

Wheat, when broken into pieces and cooked until very soft, then eaten with a little honey, or sprinkling of sugar, and cream or milk, makes a delicious breakfast or supper. It is thus easy of digestion; when accompanied by brown bread and good butter, and some fruit, there is nothing more satisfying and sustaining. Frumenty is another excellent preparation of wheat, tolerably well known in England. It is the whole grain, cooked until each kernel is opened and perfectly soft. Crushed wheat, or wheaten meal, can also be used for porridge, as well as in bread making, for which it is best adapted; but special care should be observed to procure it as fresh as possible; and all other farinaceous articles are best when fresh. Macaroni is made from the gluten of wheat, and it is a valuable food, either in soups, or boiled and baked.

Oats, in the shape of well cooked oatmeal or groats, are unexcelled as a breakfast or supper dish, and it is a great pity that such porridge is not more plentifully used in England; it may well be regarded as a national misfortune that the people of Scotland are becoming anglicised in this respect. The Highlanders, whose brawn and valor has made their regiments world renowned, derived their prowess and endurance, to a great extent, from oatmeal porridge; the abandonment of this diet, together with the use of whisky and fine bread, will inevitably reduce them to the ordinary status of other soldiers or peasantry. The rising generation should be made to resume the steady diet of porridge and milk, which furnished their forefathers such wonderful muscular power, and grit that came of well nourished nerves. Better teeth than are now usually seen would also result from the mastication of oat cakes and bannocks. Let us, by all means, give oatmeal a first place in our list of the best kinds of food.

Rye meal makes sweet and nutritious bread. It is used very extensively on the Continent of Europe, and might well appear more frequent-

ly on British tables. Mixed with wheat flour, it is very palatable; children like it, and thrive much better on it than on white bread.

Barley meal makes good bread, when mixed with wheat flour; but the grain is best used in the form of pearled barley, in soups, and it should not be stinted therein. It is good, also, for mild drinks, as alluded to in The Word of Wisdom. The water in which pearled barley has been well boiled, when flavored with lemon or some other fruit juice, and slightly sweetened, is a very refreshing and nourishing drink, vastly superior to tea, coffee, cocoa, beer, or any other of the popular beverages.

"Indian (maize) meal porridge, or 'hasty pudding,' is one of the cheapest and best foods in the world." So says Dr. T. L. Nichols, and so everybody else who has tried it might well say. It is warming and fattening, and is, therefore, best adapted for cold weather diet. It needs to be thoroughly well cooked. Maize also makes relishable and wholesome puddings and cakes; the latter, however, are too often spoiled by using lard in their preparation. Butter, cream, or pure cotton-seed oil, are decidedly more healthful than lard for use in pastry. Hominy is another product of Indian corn that is a desirable article of food; it requires cooking much longer than the meal, but is equally as nourishing.

Rice is an article on which about one-half of the human family mainly depend for sustenance; it is the staple article of food used by natives of India, China, and Japan. Its cheapness, ease of digestion, and nourishing qualities should commend it to extensive use in the British Isles and elsewhere.

Each housekeeper should possess a milk saucepan, that is a double pan, one placed inside the other, in which to cook maize meal, rice, hominy groats, oatmeal, or other articles of a similar character, that require much time in cooking and are likely to get scorched.

Beans, lentils, and peas rank highest among what may be called the hearty, or substantial, kinds of food; they are particularly well adapted to the physical wants of persons engaged in manual labor. Beans need to be cooked an extended time to aid in their proper digestion. The American plan of cooking is a good one, that is, soak them about twelve hours in a sufficient quantity of water to keep them covered, wash them afterwards in clean water and boil them until they become soft; then place them in a deep dish and bake in a moderately hot oven, about six hours, pouring a little cream, milk, or melted butter on top before taking them out of the oven. Bean soup is, probably, as good as baked beans, and it is more easily prepared; after soaking and washing the beans, as above stated, boil them in fresh water until they are quite soft and broken: onions, potatoes, or other vegetables can be added if desired. Lentil soup, which is equally as nourishing as the other, and is preferred by most people, may be made similarly to bean soup, it is usual, however, to strain it through a colander, to take out the husks. Pease also, split or whole, are as important as either beans or lentils, and are fully as good in soups.

I think it should easily be apparent, from the foregoing statements, that individuals who make their principal diet of cereals and farinaceæ, as described, live better and cheaper than they who adhere to the monotonous regimen of white bread, meat, and potatoes. I hope to yet further demonstrate various matters in this same direction, meantime let us bear in mind that God has said "All grain is good for the food of man."

Ye Latter-day Saints who are earnestly praying and striving that you may gather to the land of Zion, carefully note these facts and see if you can not find therein some valuable hints as to how you may save something towards assisting in the accomplishment of that much desiredobje ct.

Wisdom consists not in knowing many things, nor even in knowing them thoroughly, but in choosing and following that which conduces the most surely to our lasting happiness and true glory.